

ALMAWADDAH FOUNDATION



MAXIMISING OUR TIME WITH THE BEST DEEDS OF THE 10 DAYS OF DHUL HIJJAH

HABIB HUSSEIN ABDUL-QADIR
AS-SAQQAF

TRANSLATED BY ABDULLAH SALIH

MAXIMISING OUR TIME WITH THE BEST DEEDS OF THE 10 DAYS OF DHUL HIJJAH

HABIB HUSSEIN ABDUL-QADIR
AS-SAQQAF

TRANSLATED BY ABDULLAH SALIH



Maximising our time with the best Deeds of the 10 days of Dhul Hijjah

Published by

Almawaddah Foundation

Email: almawaddah.love@gmail.com

Almawaddah Foundation 2021

Permission is granted for reprinting and distribution of this booklet without any alterations. A humble appeal is made to the readers to offer suggestions/corrections to improve the quality of this publication.

Author: Habib Hussain al-Saggaf

Translator: Abdullah Salih

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Merciful and the Most compassionate

Praise is due to Allah, Lord of the worlds, as is befitting of His grace, generosity, beneficence, blessings, proximity, compassion and union. The likes of which is befitting of His Paradise, His love for the Prophet ﷺ and as is befitting of the blessings with which He honoured this nation, His majesty, beauty and perfection.

I testify that there is no god except Allah who is without a partner, a testimony through which I invoke His bounty, beneficence, generosity, Divine assistance, kindness, favour and subtlety and I testify that our master, beloved, role model and leader, Muhammad ﷺ, is His slave and Messenger who has been distinguished with honour and (personally) shadowed with clouds. O Allah, send prayers, peace and blessings upon him, his family, companions, wives and whoever walks upon his path and way until Judgement Day, and likewise, upon all of us, with them, by Your mercy, O Most merciful of those that show mercy.

Our Lord, accept this from us, indeed You are the All-Hearing and the All-Knowing and accept our repentance, indeed You are the One who accepts repentance and the Merciful.

O Allah, give us goodness in this world and the Hereafter, and protect us from the punishment of the Hellfire and open up for us (our understanding) as You did for the Gnostics, grant us the understanding of the Prophets,

protection of the Messengers and inspiration of the close Angels, O the One who is present and never absent, O the One who is available at the coming of difficulties, I ask You to gaze upon us, like your gaze upon the people of proximity, a special gaze which will transform us from the lowliness of disobedience to the honour of obedience, from wretchedness to felicity, from heedlessness to attentiveness, from distance to nearness, O Lord, O Helper, O Sympathetic and O Gracious. Extend our lives in order for us to reach (make it through) the 10 days of Dhul Hijjah. I ask Allah ﷻ to grant us the ability to carry out good deeds on these days (specifically) and on every day (in general) so that upon meeting Him, He is pleased with us.

O Allah, send prayers, peace and blessings upon him, his family and companions. Praise is due to Allah.

To proceed:

I praise Allah ﷻ for honouring us by allowing us to discuss a great affair which we are all in need of, which Allah ﷻ has directed us towards and has enabled His beloved ﷺ to explain that which He ﷻ revealed in the Qur'an; that we should take advantage of these days and nights, and He ﷻ has made us from a people to whom faith is beloved and in whose hearts it has been beautified, so to Allah ﷻ belongs the praise in the beginning and the end.

It came to my mind that we were approaching the time of Dhul Hijjah and that it is befitting for a person to prepare for times of goodness before they begin, so let us free ourselves up in order to prepare and equip ourselves with

this provision. Due to this, the title of this lecture is “Maximising our time with the best deeds of Dhul Hijjah”, so that the one who is asking: “What are the best deeds during these 10 days?”, may derive benefit. I will use a gradual approach with you until we reach the importance of deeds and how they should be selected in order for us to reach Allah ﷻ in the most perfect of states, by the permission of Allah ﷻ.

It is known that, when Allah ﷻ made mention of the 10 days in the Glorious Qur’an, He referred to them in two ways: **Nights and Days.** As for nights, He ﷻ mentions: {{By the dawn and [by] the ten nights.}} (Sura Al-Fajr 89, Ayah 1-2). As for the days, He ﷻ mentions: {{...that they may witness things that are of benefit to them and mention the Name of Allah on appointed days}} (Sura Al-Hajj 22, Ayah 28).

The majority of the scholars have said that these nights refer to the 10 nights of Dhul Hijjah and not the last 10 nights of Ramadan. In fact, they said that these first 10 nights of Dhul Hijjah are better than the last 10 nights of Ramadan with exception to the Night of Decree (Laylat ul-Qadr) which is among the reasons why these nights are deemed virtuous. However, every night among the 10 nights of Dhul Hijjah contains immense spiritual assistance from Allah ﷻ and every night therein is equivalent to the Night of Decree according to what was narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: “No days are more beloved to Allah for His worship than the first ten days of Dhul Hijjah; fasting therein is equivalent to fasting for a year and observing night

prayer every night (Tahajjud) therein is equivalent to the Night of Decree” (reported by Tirmidhi). So, it is not only 1 but 9 Nights of Decree that a person may take advantage of, as these are sacred nights.

As for the days (of Dhul Hijjah), they are sometimes referred to as the limited number of days which are the days of al-Tashreeq (11th, 12th and 13th of Dhul Hijjah) and at times they are referred to as the appointed days which are the 10 days of Dhul Hijjah and in both, Allah ﷻ has commanded us to remember Him therein, and therefore its nights, days and hours are all blessed.

Thus, you should be in a state of fear and hope until you enter upon the 10 (days and nights) of Dhul Hijjah; fear that your soul departs before reaching these 10 (days and nights) and hopeful by having a good opinion of your Lord and that he will allow you to reach the 10 (days and nights). So, let your hope be more, as Allah ﷻ does not disappoint the one who places his/her hopes in Him ﷻ.

Should you reach the 10 (days and nights) of Dhul Hijjah, know that Allah ﷻ has completed 5 blessings upon you, as follows:

1.

Longevity: This is a big blessing, and you should recognize this blessing – the blessing of longevity. The similitude of a person who reaches the 10 (days and nights) of Dhul Hijjah and the one who dies before it, is like a person who met the Prophet ﷺ and a person who passed away before he ﷺ received revelation. Even if you were to receive a small

increase in your age, within it you receive sustenance whether it be material or spiritual, so longevity which is paired with obedience to Allahﷻ therein, is a blessing that one should be grateful for.

2.

Heﷻ permitted you to draw near to Himﷻ: If Heﷻ causes you to reach the 10 (days and nights of Dhul Hijjah) then Heﷻ has permitted you to draw near to Him ﷻ, and the permission is greater than the aforementioned, since Heﷻ may grant you longevity without permitting you to draw near to Him ﷻ. Just think how many people have been granted longevity without having ever prostrated to Allahﷻ!! {{...those are the ones whose hearts Allah does not want to purify}} (Sura Al-Maeda 5, Ayah 41). I ask Allahﷻ to make us of those who Heﷻ purifies such as Hisﷻ purification of the people of Badr and those people of proximity to Himﷻ, in a state of goodness, ease and wellbeing.

3.

Heﷻ permitted you an entrance (into the 10 days and nights of Dhul Hijjah) **to witness the benefits of Hajj:** Notice that Heﷻ says: {{That they may witness things that are of benefit to them }} (Sura Al-Hajj 22, Ayah 28). He did not say “so that they may taste” nor “so that they may see”, as witnessing takes place with one’s entire being, so this is another blessing for which you should show gratitude to Allahﷻ.

4.

He ﷻ permitted you an entrance (into the 10 days and nights of Dhul Hijjah) **into His Divine presence ﷻ**: Who is entered into the Divine presence? The one who engages in the Remembrance of Allah ﷻ. The 10 days are days of Remembrance {{...and remember Allah during the appointed days.}} (Sura Al-Baqarah 2, Ayah 203)

5.

The epitome of these blessings: If He ﷻ enters you in His ﷻ presence, and you were from among those who remembered Him ﷻ, then He ﷻ has specially selected you in the 10 (days and nights) of Dhul Hijjah to be from the kings of the (Divine) presence, because although every day you are permitted to remember Him, however, in these 10 (days and nights) of Dhul Hijjah, it is a special (type of) Remembrance with a special reward of entering into the group of those special rememberers of Allah ﷻ. If you remember Him ﷻ according to the following conditions and etiquettes which I will mention, by the permission of Allah ﷻ, and hold fast to them, you will certainly arrive and not only to be of those people who are in His presence, rather (you will be from among) the kings of that (Divine presence), by the permission of Allah ﷻ.

If the 10 (days and nights of Dhul Hijjah) enter upon you, these blessings having become released to you from the first instance of its entrance upon you. **It may be that I am longing for these days (and nights), so what is required from me, and what is new? You say...**

Let us listen to the Hadith of the Messenger of Allah ﷺ, who is the guide and door towards Allah ﷻ. On the authority of Abdullah bin Abbas (may Allah be pleased with them both), the Messenger of Allah ﷺ is reported to have said: “No days are more beloved to Allah for the performance of righteous deeds, than these ten days of Dhul Hijjah”. They (the companions) said: “Not even Jihad?” He replied: “Not even Jihad, except that of a man who strives with his life and his property (for Allah’s sake) and doesn't return with either of them” (reported by Tirmidhi and Abu Dawood). In a narration of Bukhari, he ﷺ is reported to have said: “No deeds on other days are superior to those (deeds) in these days (ten days and nights of Dhul Hijjah).” They (the companions) said: “Not even Jihad for Allah’s sake?” He ﷺ said: “Not even Jihad ... ”.

The Prophet ﷺ desired to draw the Nation’s attention to the fact that one must pay attention to the deeds in these days which are unlike the deeds on other days, because they are the most beloved of days to Allah ﷻ and all these (10) days, from the beginning to the end, are interlinked, so be careful not to let any moment pass you by. **The first thing which I request from you and myself, is preparation** and to disconnect yourself from anything which will prevent you from arriving to that (Divine) presence. From amongst your affairs, take a look at them and see if they are disconnecting you or distracting you from Allah ﷻ and if you are able to complete them before the setting in of the 10 (days and nights of Dhul Hijjah), then do so. Alternatively, if you are

able to postpone them until after the 10 (days and nights of Dhul Hijjah), then do so, and don't say that "I can't". Throw away the dependence on yourself, rely and seek refuge in Allah ﷻ and change your mindset and thereafter, Allah ﷻ will assist you and make the universe subservient to you.

Since these days are the most beloved to Allah ﷻ, **you are probably wondering as to which deeds are the most beloved to Allah ﷻ**, so that we may draw nearer to Him ﷻ through the most beloved deeds in the most beloved days (and nights) to Him ﷻ. Hence, if you desire beneficence from Him, then bring forth beneficence from yourself { {Is there any reward for good other than good?} } (Sura Al-Rahman 55, Ayah 60). If you perceive something to be for Allah sake, never think that its price is too much to pay. As for the one who seeks that which is precious, he overlooks how expensive and costly it may be, and the Prophet ﷺ said: "...except that of a man who strives (does Jihad) with his life and his property (for Allah's sake) and doesn't return with either of them." Therefore, if the physical Jihad is that which is against the infidels then the spiritual Jihad is for one to go against his carnal and base desires. Furthermore, if you remember Him ﷻ inwardly, He ﷻ will remember you inwardly, however if you remember Him ﷻ inwardly but you are inclined towards your carnal desires, then you have not established the Remembrance of Allah, but have instead remembered your base desires. Liberate yourself from (spiritual) impurities and you will ascend and be purified!

From among the most beloved deeds mentioned in the Hadiths of the Prophet ﷺ, is that which is narrated on the authority of Abdullah bin Masood (may Allah ﷻ be pleased with him) who said: “I asked the Prophet ﷺ: “Which deed is the most beloved to Allah?” He ﷺ said: “Prayer at its prescribed time” I said: “Then which (deed)?” He ﷺ said “Honouring one’s parents.” I said: “Then which (deed)?” He ﷺ said “Jihad for Allah’s sake” (This Hadith is agreed upon). It has also been narrated on the authority of Abu Hurayrah (may Allah ﷻ be pleased with him) who said, the Prophet ﷺ was asked which are the best of deeds? He replied: “Belief in Allah and his Messenger ﷺ” “Then which (deed)?” He ﷺ said “Jihad for Allah’s sake.” “Then which (deed)?” He ﷺ said “An accepted Hajj” (This hadith is agreed upon). There are no contradictions between the Hadiths, rather it is an indication of the variety (of deeds) for the wayfarers to Allah ﷻ.

People drawing near to Allah ﷻ are of two types:

The people of distinction (known as al-Saabiqun) and the common people. What is meant here by the common people, is the one who is deficient in his rights towards his Lord, in his worship, his Qur’an, at times he progresses and at times he regresses. So, I address him by telling him to personally draw near to Allah ﷻ for, how is it possible for a person who is deficient with his prayer, to be informed that he should protect his heart from all except Allah ﷻ?!!

The first deed that people need to do to draw near to Allah ﷻ is:

1. Prayer at its prescribed time, regardless of whether it's an obligatory or supererogatory prayer.

From its preparation is: To occupy your heart and mind with the prayer. Upon completion of your obligatory prayer, immediately intend to pray the next prayer at the beginning of its time. Merely thinking about the next prayer means you are in prayer, because waiting for prayer after performing the prayer is prayer and, thus, you get the reward of al-Ribaat (binding yourself to worship) and the reward of the man whose heart is attached to mosques just by means of your thought (about prayer), which then results in attaining all this reward.

People today busy their minds with worldly matters and their desires, but do not busy themselves with Allah ﷻ and His Messenger ﷺ.

From its preparation is: To be in a state of ablution before the time (of prayer enters). { {Those who spent (freely) and fought, before the Victory, are not equal to (those who did so later).} } (Sura Al-Hadid 57, Ayah 10). The two are not equal in rank. So, accustom yourself from now on to not let the time of prayer enter, except that you are in a state of ablution.

From its preparation is: To be consistent upon observing the supererogatory prayers which precede it and follow it, with its conditions and humility. There are some people who observe humility in their obligatory prayer but not in their supererogatory prayer!! Why? Is there a difference (between

the two prayers)? Perhaps in terms of reward but not in terms of purpose, {{{...and establish your prayer for My Remembrance.}}} (Sura Taha 20, Ayah 14)

From its preparation is: To be consistent upon performing night prayer. You have to take it upon yourself to pray during the 10 (nights) of Dhul Hijjah, as the reward for night prayer is well known and we will suffice with one Hadith of the Prophetﷺ: "...and standing up in prayer during every night therein is equivalent to the Night of Decree." (Reported by al-Tirmidhi). People wander blindly in their bedazzlement and (spiritually) compete on the 27th night of Ramadan, however, notice that within these nights, is that which is found in the Night of Decree. So, if the seekers and those desirous are few but the gifts are many, you stand up and take their share and portion of these gifts!

2. **Honoring one's parents:** The Prophetﷺ called it Jihad for Allah's sake, so take it upon yourself if you desire to honor them to intend that you are implementing the command of Allahﷻ and if you serve them at night, you will attain two rewards, namely: A reward for honoring them and a reward for Qiyam Al Layl (reviving the night) and, in doing so, you earn the reward of a person who stood in worship for Allahﷻ. Be aware to not fall short in honoring them and as a result, commit a major sin. (Heﷺ said:) "Shall I not inform you of the greatest of major sins - (Heﷺ repeated this statement) thrice – Associating partners with Allah and disobeying

one's parents" (Reported by Muslim on the authority of Abu Bakr (may Allah ﷺ be pleased with him)).

How will your state be if you commit a major sin during the 10 (days and nights of Dhul Hijjah)?!

If your parents or one of them have passed away, then honour their relatives and those who are beloved to them, make abundant supplication and seek forgiveness for them, and if you intend to slaughter (Qurbani) then you should intend (the reward of) it for your parents and you should also recite the complete Qur'an (Khatma) for your parents.

Whoever is travelling and happens to be far from them, should seek their pleasure and attract their hearts by phoning them, sending them a gift or a sum of money, etc.

3. Jihad for Allah's sake: It may be that none of us are in a position for Jihad against infidels, so what is intended here, is Jihad against one's base and carnal self. Whosoever desires to perform Jihad against their self may do so through various ways, such as:

i. **Jihad of Remembrance.** To busy one's tongue with Remembrance is a form of Jihad. Remembrance of Allah ﷻ is:

To remember Him when faced with desires (from one's carnal self) and (temptation) towards sin, which results in you fearing Him and not falling into this. {{...and those people who if they perform a vile deed or oppress themselves, remember Him ﷻ and seek forgiveness for their sins.}} (Sura Al-Imraan 3, Ayah 135)

To remember Him when you get angry, bringing to mind His power over you if He ﷻ was to get angry. So, remember Allah ﷻ in the presence of the person who made you angry, resulting in you not doing anything as a result of your anger.

To remember Him ﷻ when the worldly matters and its adornments (mentally) overcome you, by saying, "Here I am, at Your service (O Allah), there is no life except the life of the Hereafter." We are in the time of Labbayk (a word which translates to: "Here I am, at your service").

- ii. **Jihad of fasting.** The fasting for these people is that of the limbs' abstinence from disobedience towards Allah ﷻ, which is of four classes:

To fast all the days: By this we should intend to fast all the days until the Day of 'Arafah.

To fast majority of the days: To fast one day and not to fast the following day. (i.e. To fast every second day)

To fast some of the days: To fast on Monday and Thursday, in addition to the Day of ‘Arafah.

To fast one day: (Fasting) only on the Day of ‘Arafah, and this is the weakest of Faith.

About the author

Habib Hussein Al Saggaf was born in 1971 in Jeddah, Saudi Arabia to a family of Prophetic lineage. His father brought him up upon the love of seeking knowledge, love of the saintly scholars, love of the righteous and friends of Allah. He memorized the Glorious Qur'an during a tender age. He has spent much of his life in the companionship of the people of knowledge, religious scholars and the righteous. Habib 'Abdul Qadir bin Ahmad As-Saqqaf, gave him ijaazah (permission to teach). Habib Ahmad Mash-hur bin Taha Al Haddad, upon whose hands more than 500,000 people came to Islam, also gave him ijaazah. Additionally, he received ijaazahs from other teachers including Habib Yahya bin Ahmad Al 'Aydrus, Habib Umar bin Zain 'Aydid, Habib Abu Bakr bin 'Ali al-Mash-hur and the esteemed Habib Umar bin Muhammad bin Salem bin Hafith. Habib Hussein has also obtained a degree from Al-Azhar University in Egypt where he spent six years in the faculty of Shari'ah, Islamic Law. After graduating he proceeded to the city of Ulama and Awliya, that is the city of Tarim in Yemen. Here, under the tutelage of Habib Umar bin Hafith, he grew further in knowledge and stature.



ALMAWADDAH FOUNDATION